DOCUMENT RESUME

ED 027 981 RC 002 601

New Horizons for Indian Education. Annual American Indian Education Conference (9th, Arizona State University, March 22-23, 1968).

Arizona State Univ., Tempe. Bureau of Educational Research and Services.
Spons Agency-Arizona State Univ., Tempe. Indian Education Center.
Pub Date 22 Mar 68
Note-47p.
EDRS Price MF-$0.25 HC-$2.45
Descriptors-*American Indians, Communication Problems, Counselors, *Cultural Background, Demonstration Programs, Dropouts, Family Environment, Federal Aid, Federal Programs, Lower Class Students, Low Level Aspiration, *Parent Participation, Reading Difficulty, *Regional Schools, Rural Education, Rural Population, School Community Programs, Second Language Learning, *Teacher Education, Textbooks

Innovative programs have been undertaken at several reservation schools to meet the special needs of Indian students. Often, however, the cultural background of the student is neglected, and he is forced to adapt to an alien school system. This creates an especially difficult problem set for the student with a poor grasp of the English language. Suggestions resulting from the conference for alleviating these problems include adoption of texts stressing Indian culture, increased involvement of Indian parents in school functions, full participation by rural schools in available state and Federal programs, and increased emphasis by colleges and universities on Indian culture in teacher preparation courses. (DA)

ED 027981

Theme:

NEW HORIZONS FOR INDIAN EDUCATION

Ninth Annual Indian Education Conference

MARCH 22 and 23, 1968

INDIAN EDUCATION CENTER

COLLEGE OF EDUCATION

ARIZONA STATE UNIVERSITY

TEMPE, ARIZONA

PC 002601

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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NINTH ANNUAL

AMERICAN INDIAN EDUCATION CONFERENCE

Theme:

New Horizons for Indian Education

Sponsored By

Indian Education Center

College of Education

Arizona State University

March 22-23, 1968
Memorial Union Building
Arizona State University

Published by
Bureau of Educational Research and Services
Merwin Deever, Director
College of Education
Arizona State University
Tempe, Arizona

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FOREWORD

George A. Gill, Conference Director and Coordinator of the Indian Education Center, Arizona State University, Tempe.

Arizona State University was the first institution of higher learning to recognize, as early as 1954, the importance of Indian Education and to respond by providing an integrated series of undergraduate and graduate courses in this area. Today A.S.U. offers the only Master's Degree program in the area of Indian Education.

The Indian Education Center at A.S.U. encompasses three major interdependent areas: 1) Teacher preparation, 2) Research in Indian Education, and 3) Services to state, Indian tribes, schools, governmental agencies, and others in matters related and pertaining to Indian Education.

The theme of the 1968 Indian Education Conference is "New Horizons for Indian Education". All of us interested and involved in the area of Indian Education are not satisfied with contentment and complacency. Indian Education is ready to meet the challenge of the "New Horizons" through the cooperation of the many Indian tribes, governmental agencies, and other interested parties.

The Indian Education Center is proud to host such a conference where unity and positive progress can be realized.

INDIAN EDUCATION CONFERENCE

MORNING SESSION

March 22, 1968

Joe Sanders, Director, Division of Indian Education, Arizona State Department of Public Instruction, Phoenix.

"Responsibilities of the State Toward Indian Education"

Every Indian child is entitled to an education equal to any other citizen of the state, but some people believe the state has no responsibility for this. They feel the Federal Government is wholly accountable because of large tracts of non-taxable Indian land within the districts. However, the state and counties, by state law, contribute to the school districts according to average daily attendance, as for any other child.

In 1934 a Federal law, known as the Johnson-O'Malley Act, was passed by Congress. This allowed the states containing large numbers of Indians to contract with the Federal Government for assistance to public schools attended by Indians from non-taxable land areas. Arizona participates in such a program. It is the responsibility of the state to disburse these Federal funds by a plan developed by the State of Arizona and the Bureau of Indian Affairs.

In 1958, Public Law 874 was amended to include Indian reservations in an entitlement program which assists schools in impacted areas. These funds, along with Johnson-O'Malley funds, are and have been wholly inadequate for a better quality of education fitted to the needs of the Indian child.

Due to the very unique problems of Indian children, specially trained teachers are necessary. I feel it is a state responsibility to help provide in-service training, to conduct workshops, conferences or seminars for teachers of Indian children. Our duties necessitate cooperation with the colleges and universities of the state in affecting and supporting these activities.

The public schools of this nation are educating over fifty per cent of all school-age Indian children. The remaining attend Federal and mission schools. Approximately thirteen thousand Indian children attend Arizona public schools now, with the numbers increasing each year. At present, three Federal schools are undergoing the change to public jurisdiction. This involves unified efforts of the state, Bureau of Indian Affairs, superintendents, school boards, and the communities concerned.

At this moment, Indian Education is in the spotlight, locally and nationally. Much emphasis is placed on the prevailing methods of instruction. Large sums of money are being spent in various aspects of Indian Education and research. The critics reveal that little progress has been made, but I personally believe that much has been accomplished. To measure education in a short generation is invalid. We might look at the Apaches of Arizona. In 1929, which many of us can remember as yesterday, the Army was stationed at Fort Apache for the protection of the people. Yet only one generation has passed since several hundred have graduated from our middle class high schools. I would call this great progress.

Indians are advancing even more with the advent of the preschool program and Head Start. We are now planning to include public kindergartens for Indian children. This has been sorely needed for many years and Mrs. Sarah Folsom,

Superintendent of Public Instruction, recognized this, but received little acceptance.

It is my sincere hope that early childhood education, including kindergarten, will be available to all Indian children in the next few years.

Eugene Wilson, Tribal Affairs Officer, U.S. Public Health Service - Division of Indian Health, Phoenix.

"Division of Indian Health Responsibility to Indian Education"

In the Division's effort to bring the highest quality medical care to American Indians and Alaska Natives, simultaneous training and educational programs are conducted to bolster our comprehensive health program. However, the D.I.H.'s position as the prime resource for Indian Health Services tends to overshadow the significance of its essential training programs.

Briefly outlined below you will find D.I.H.'s current and anticipated educational and training programs for Indians:

I. Sanitation - Indian Preference

A. Sanitary Engineers

1. College oriented; B.S. degrees in Education, etc.
2. After experience, given stipend to study for M.P.H. degree.

B. Sanitarian Aides - no formal training program

1. High school graduates receive on-the-job training.
2. Nevada: joint effort of D.I.H. and O.E.O.

a. O.E.O. finances two positions
b. D.I.H. pays travel and per diem
c. D.I.H. hires people after 12 month internship
d. Training and employment subject to Congressional appropriations.

C. Sanitarians - must have M.P.H. in Sanitation

1. B.S. degree via Tribal scholarship, B.I.A. grant, private scholarship.
2. M.P.H. via stipend; in Health Education

II. Community Health Representatives

A. Fiscal year 1969 training; D.I.H. will contract with tribes

1. Tribes will develop their own personnel hiring standards
2. Dynamic course will be given at educational level of trainees

3. High ratio of instructors to students
4. $2,500,000 budget

B. Purposes

1. To provide communities with basic health services
2. Effective liaison between community and Public Health Service

C. 10 Week Training Course

1. Four weeks at base site
2. Six weeks field training with close supervision

D. Provisions

1. For regular Tribal employees, not P.H.S. personnel
2. Plan to train 600 now, at rate of 248 per annum
3. Will include resource coordination (multiple resources)

E. Fiscal Year 1969 Indian Leaders in Health Program Management

1. Plans to train 100 per year

a. F.Y. 1969 will teach one class of 15
b. F.Y. 1970 - full class of 100

2. Training includes

a. Program planning
b. Management of health resources
c. Use of health aides
d. Use of advisory boards for field studies, surveys, problem-solving

III. Auxiliary Health Worker

A. Community Health Aide or Representative

1. Liaison between professional health workers and patients
2. Assist professional staff

B. Homemaker-Home Health Aide

1. Field duties
2. Hold family together while natural homemaker is incapacitated or absent

C. Food Service Supervisor

1. Learns value of nutrition in regards to health and disease
2. Responsible for menu planning, food and supply purchases, recipe standardization, food preparation and distribution to patients

D. Medical Records Clerk

1. Files, reviews, compiles statistics

2. Assists in special studies and tabulating data for records and research
3. Supervises daily activities of Health Records Department
4. Takes records to court
5. Maintains flow of health information to all hospital departments
6. Phoenix Indian School boards 12 Phoenix College students who are participating in the only Medical Records Clerk program in the Nation

IV. Nursing Education

A. Licensed Practical Nurses

1. For Indian women

a. 18 or older
b. ¼ Indian blood

2. Two separate 12-month courses offered yearly at Albuquerque
3. After one year P.H.S. experience, opportunity for advanced training

a. Rapid City Indian Hospital - hospital nursing
b. Shiprock - Public Health nursing
c. Three 3-month courses held yearly at each

4. L.P.N.s who wish to become registered nurses are encouraged

B. Phoenix has the following Indian personnel

1. One Director of Nursing
2. Two Assistant Directors of Nursing
3. Three Public Health nurses
4. 78 trained practical nurses, including one male
5. All nursing assistants, of whom 16 are male
6. Most clerical staff

C. D.I.H. Nursing Education funds for short-term courses

1. Five Indian women in Maternal and Child Health training at Fitzsimmons Army Hospital in Denver
2. Two T.P.N.s received course in Operating Room Procedures at Gallup
3. One Indian registered nurse studied at a University to become a Public Health nurse
4. Five service-unit workshops conducted by Arizona State University's School of Nursing for 250 nursing employees

D. Additional training

1. In-service training for all nursing personnel
2. O.E.O. community programs trained 224
3. 21 Phoenix Indian School students trained as Phoenix hospital aides

V. Dental Assistants

A. Programs at

1. Brigham City, Utah

2. Haskell Institute

B. Duties

1. Assist dentist at chairside
2. Provide dental laboratory services, including X-ray development
3. Sterilize and package instruments; clean and lubricate equipment
4. Receptionist, filing, clerical work, orders and storage

Career development - along with others, promising young Indians are given the opportunity to train and become Administrative officers, Executive officers, Financial Management officers, etc.

INDIAN EDUCATION CONFERENCE

LUNCHEON

March 22, 1968

Senator Paul Fannin, Special Subcommittee on Indian Education, Washington, D.C.

I am deeply honored by the invitation to address your Ninth Annual Indian Education Conference for this gives me, a member of Congress, and you, representatives of the great Indian tribes of America, the exciting opportunity to share our common goals in Indian Education.

I would like first, however, to explain how and why the Special Subcommittee on Indian Education of the Senate was formed. This Subcommittee was established because during all my years in public life I felt the education of the American Indian had received too little emphasis in Congress, and, as a member of the United States Senate, I saw the chance to try to change this situation. I began to discuss with various Senators of both parties the need for a Special Subcommittee that would deal specifically with the unique problem of Indian Education. In August of 1967, the United States Senate agreed with my recommendations and the Subcommittee was established with the following members appointed to serve on it:

Senator Robert Kennedy, Chairman - with Senators Wayne Morse, Harrison Williams, and Ralph Yarborough from the Majority;

Myself, as ranking Republican, with Senator Peter Dominick of Colorado the other Minority member.

Unfortunately, I know that some members of the Indian communities saw the establishment of the Subcommittee as just another step toward termination of Federal responsibility toward the American Indian. I hope that what I have just said here and what I intend to say will erase forever any doubts.

Let me succinctly state my views on termination: I am opposed to the Federal Government terminating its responsibilities with any Indian tribe unless and until the Indians themselves are completely ready and petition for termination. I would hope that the disastrous case involving the Menominee Tribe would say enough for the dire consequences of a premature termination policy.

My position has and always will be that the Federal Government should properly carry out its contractual and accepted obligations to the Indian people of this country. Unfortunately this obligation has all too often been misdirected, if not undirected, and has left our first Americans last in economic and educational development.

In the early stages of my study for effective methods of change in Indian Education, it became obvious to me that the Senate needed a Special Subcommittee that could make a thorough investigation of the education system the Federal Government provides for our Indian children. I felt then, as I do now, that it was essential for this Committee to go to the Indian homes, to their remote reservations, and get the observations and thoughts of the Indian people first hand. The Indian citizen must have this consideration. I was not interested in hearing just the Government witnesses back in Washington speak on the Indian's predicament, nor did I want to compile statistics for another study to be filed away and forgotten. I wanted the substance for action and felt the only way to get substance instead of dry testimony and speeches was to hear the Indians on their home grounds. When

the Special Subcommittee on Indian Education was established, this policy was adopted. In our first hearings in Idaho, California and Oklahoma we have only begun to scratch the surface, but even so, the response from the Indian people has been most encouraging. As we begin these significant hearings in Arizona and continue on this year with field hearings throughout the country, I hope that the Indian voices we hear will begin to reverberate through our land, and that the important work done here in this Indian Education Conference will move the conscience of a nation to demand the action Congress must ultimately take.

I trust my remarks have allayed any doubts or misunderstandings you may have had about the purposes of the Special Subcommittee on Indian Education.

Why, then, has the Federal Government done such an inefficient job with Indian Education, whether it be with boarding schools, border town dormitories, or Federal financing of public school education for Indian children? I think it is essentially due to a default in Federal attitude. The Federal Government, acting through its myriad of agencies and bureaus, has never really appreciated the great abilities and capacity for learning of our Indian youth, or the wisdom of our Indian adults. Consequently, the educational programs, rather than acting as stimulants have instead acted as depressants upon the conceptions, attitudes and imagination of Indian children. The schools have set goals too low for Indian children. The Federal policy has apparently ignored the fact that Indian children, as other children, aspire to greatness. These children can be doctors, attorneys, and most important, teachers. They have the ability to achieve these goals as much if not more than their Anglo contemporaries, but if they reach the limits, it is usually in spite of, rather than because of, the educational support they receive from the Federal Government.

The B.I.A. employs many competent and dedicated people who have great interest in the betterment of the American Indian, but the B.I.A. is like any other bureaucracy, loaded with a lot of dead weight. Consequently, its educational policies have too often lacked the innovation and imagination necessary to achieve its objectives.

Let's talk first about the boarding schools. Although the stated policy of the B.I.A. is to attempt to move more and more Indian children out of B.I.A. schools and into public schools, there are still many who, because of the inaccessibility of their homes, can be educated only in boarding facilities. All too often these boarding schools resemble detention homes; the parents are not encouraged to visit the school and the facilities are usually closed to the children after school and on weekends. The Indian cultures and heritage are rarely included in classes. This physical and emotional isolation only separates child from parent and parent from child. Consequently, the boarding schools become the White Man's schools for Indians rather than the Indian's school for Indians.

The boarding school system for Indian children is a black mark on our national soul. It should have and could have long ago been ended. I have always advocated, but apparently with little effect on the Administration in Washington, that the money used for boarding schools could be better spent building roads on the large and remote reservations to enable Indian children to stay with their families and attend community day schools. The establishment of community centers, which are badly needed on these reservations, are best facilitated by the creation of community schools.

But accepting the fact that the boarding school cannot be phased out overnight

and that there still are children too distant from any but B.I.A. boarding facilities, there is still much that could be improved in these schools with just a change in B.I.A. attitude. The hope for Indian children is best exemplified by the Rough Rock Demonstration School on the Navajo Reservation. Because of its unique character as a demonstration school, it has received more funds than B.I.A. schools of similar size. However, much of what makes Rough Rock, of Diné, an exemplary school has nothing to do with money. It concerns humanity - the involvement of the Indian people in the education of their children. Instead of imposing a White Man's culture on Indian children, the Rough Rock Demonstration School permits the Indian culture and wisdom to become a part of, and complement to, the required curriculum.

The school board is composed of many Navajos who have little, if any, formal education, yet the board makes the decisions as to how the school is run.

Parents from the community work in the dormitories on a rotating basis, living there for five weeks and acting as foster parents and adult counselors to the children, helping to dissipate the raw loneliness usually attendant with boarding schools.

Community elders visit the dormitories to tell stories and acquaint the youngsters with Navajo traditions, legends, and history.

Monthly community meetings are held which are attended by parents and others from the Rough Rock community.

The school maintains close contact with the home and community. Students are not only allowed, but encouraged to go home for weekend visits. Transportation is provided in those cases where children otherwise would not be able to go home. In contrast to this, I have visited many B.I.A. boarding schools where elementary school children as young as six could not even go home for Christmas.

At Rough Rock, teachers visit the homes of their students several times a year. Accompanied by the child, the teacher goes to see the parents and to explain the school's program and the child's work.

Parents are encouraged to visit the classroom any time. On these visits, the parents or community members are guests of the school, stay in the dormitory, and eat in the cafeteria.

The cultural identification program makes Navajo culture a significant and integral part of the school curriculum. At Rough Rock, where a "Both-And" approach is used, students are exposed to important values and customs of <u>both</u> Navajo culture <u>and</u> the dominant society. Students are not forced to make "either/or" choices.

There is instruction in the Navajo language. Students are taught Navajo history in both classrooms and dormitories.

Formal instruction sessions, as well as informal meetings with dormitory parents, acquaint students with Navajo etiquette, beliefs, and lore.

Students may use their native Navajo language in the dormitory, in the dining hall, on the playground, and in the school.

The school provides in-service training to staff members. Many Navajos who

could not be employed at other schools because they are not high school graduates or do not speak English have been hired in various capacities: dormitory aides, janitors, dormitory parents, kitchen aides, maintenance helpers, arts and crafts trainees and instructors. Inexperienced Navajo employees are given instruction in their jobs while they are employed.

Employees are given the opportunity to take high school work or extension college courses at the school. An adult education teacher is available to give in-service instruction to staff members in English, consumer education, baby care, first aid, etc. All these innovative programs at Rough Rock should long ago have become part of the B.I.A. school system.

The boarding schools, however, paint only part of the picture, for almost 60% of our Indian children are in public schools, the major costs for which are ostensibly defrayed by two Federal laws, P.L. 874 and the Johnson-O'Malley Act.

As the enrollment in public schools increases and the enrollment in Federal boarding schools decreases, it is reasonable to assume that the Federal Government would begin to shift more of these funds into public schools. But the facts show otherwise. Despite the constant increase of Indian enrollment in public schools, the Administration is cutting back 20% of the P.L. 874 funds.

Likewise, Johnson-O'Malley funding is being crippled. States with inadequate tax bases because of large Federal landholdings, such as Arizona, are being pressured by the B.I.A. to assume even a larger percentage of these costs. Instead of the Indian child receiving special attention in the public schools because of his unique problems with language, he is merely thrown in with his Anglo contemporaries to sink or swim. Johnson-O'Malley funding of public education for Indian children should not be a supplemental plan but should provide complete Federal funding of a child's education, as it is in the B.I.A. boarding schools.

This is a Federal obligation that should receive top consideration for the best educational program possible, including first-rate facilities and the best teachers available trained for this specialized endeavor.

Although it may take legislation to affect some of the drastic changes needed in Indian Education, there are many faults which can be corrected without new congressional laws. I'd like to suggest some alternatives and hope that during your deliberations here you'll have occasion to analyze and pass upon these recommendations.

1. B.I.A. teachers should be required to receive complete professional training directly related to the Indian cultures, language and history. The B.I.A. could contract directly with a university such as A.S.U., U. of A., or N.A.U., which have facilities for this specialized training.

2. The twelve-month B.I.A. teacher contract should be abolished and replaced with nine-month contracts, which would enable the teacher to profitably use the summer for additional specialized Indian Education training. At the present time, too many B.I.A. teachers must sit out the summer at a boarding school doing menial tasks, simply because their twelve-month contract requires their presence there.

3. Salary scales for B.I.A. teachers should not just be based on tenure, as it is now, but should reward those teachers who continue to advance academically.

4. All B.I.A. teachers' salaries should be competitive with the public schools, and those with special training and special professional qualifications should be hired at correspondingly higher salaries.

5. Special isolation pay should be afforded teachers who instruct on very remote reservations.

6. A complete re-evaluation must be made of the desirability of continuing the Civil Service System within the B.I.A. school structure.

There are some problems which may be resolved only by legislation, some of which I will mention now.

1. B.I.A. educational appropriations should be for children aged 5 to 18 instead of the present requirement of ages 6 to 18. The Head Start approach has proved an excellent program for Indians, but preschool training, which is an absolute necessity here, should be with the B.I.A. educational structure rather than grafted onto it by O.E.O.

2. The Federal Government should pay the full cost of educating Indian children in public schools, and should be prepared to meet their special educational needs with sufficient funding. There should be one Federal law to specifically cover the needs of public school education for Indians.

In the final analysis, the demonstration school at Rough Rock has taught us, if nothing else, that Indians, whether formally educated or not, are quite capable, and, in fact, yearn for the opportunity to control and run their own schools. The Federal Government must provide the funds but should trust and challenge the Indian with the responsibility. But the Indians must have the assurance from the Federal Government that these community schools will be continued for at least five years, so that the school board and the community need not have to worry year by year whether the school will continue or fold because of financial inadequacy.

We hear much about the American mainstream and the need for everyone to get in it, but I submit that in our country we need cultural diversity more than we need conformity. The Indian tribes represent unique and proud cultures which should be made a part of their educational system. If Indian Education is ever to achieve excellence, it can only be because the Indians themselves are part of that system. The goal of Indian Education must be to provide the Indian with the tools to live as he desires in our complex society.

Indian Education needs direction from Indians, consequently, I congratulate all of you at this Ninth Annual Indian Education Conference for providing that direction and for giving me the privilege of being a part of your deliberations. Thank you.

INDIAN EDUCATION CONFERENCE

AFTERNOON SESSION

March 22, 1968

Eldon Randall, Superintendent, Fort Thomas School District, Fort Thomas, Arizona.

This is my first Indian Education Conference and I must say that I have enjoyed the activities. My thanks go to Mr. George Gill for this opportunity to represent the public schools. Perhaps it should first be made clear that my remarks are not public schools vs. boarding schools, private or parochial, but only what is happening in the Fort Thomas Schools, where many Indian students attend.

My ego was somewhat deflated when the persons on each side of me at the luncheon both asked, "Where is Fort Thomas?"

Fort Thomas is located along Highway 70 between Globe and Safford, in southeastern Arizona. The Fort Thomas Public High and Elementary School serves two communities: Bylas, located on the San Carlos Indian Reservation, and Fort Thomas, located some five miles from the reservation. Both communities are within the school district boundary lines.

The elementary school was constructed in 1917 and the high school in 1925. Indian students have had the opportunity to attend the high school since its construction, as Bylas is some 12 miles distance from the school.

This is my thirteenth year in Fort Thomas and I have seen many changes take place, most for the best.

At the present time, the school is governed by a three-man board, two of whom are Apache Indians from Bylas.

In an attempt to bring the school philosophies closer to Bylas and to help them feel and become more closely associated with the school, an advisory group of five was selected from Bylas to make suggestions concerning certain school policies. This has not been in effect long enough to truly evaluate, but I feel it has some potential.

Parent visitation is being encouraged by sending special invitations to groups of 8-10 at a time, making transportation available; after visiting both schools, they have lunch with us and are then free to go back and visit classes and talk with teachers. This is working quite well.

Statistically it might be interesting to know that in 1955-56 there were 184 students in grades 1-8, 36 of whom were Indian students. In grades 9-12 there were 78 students, 36 of whom were Indian students. In 1955-56 the school population was 28% Indian students, 72 out of 262. In 1967-68 there are 74% Indian students, 367 out of 495. Eighty seven per cent of the students are transported. On the average, we serve lunch to 415 students per day.

The drop-out rate is diminishing among the Indian students. More are graduating and many are moving into institutions of higher learning; colleges, Haskell Institute and Adult Training.

At this point you might be interested in this chart showing the number of Indian graduates over the past years.

YEAR	NON-INDIAN	INDIAN
1933	24	1
1934	7	
1935	6	
1936	15	
1937	7	1
1938	8	
1939	12	
1940	14	1
1941	17	
1942	7	
1943	9	
1944	7	1
1945	8	
1946	7	
1947	8	2
1948		
1949	7	
1950	6	
1951	10	1
1952	7	1
1953	8	1
1954	7	1
1955	8	1
1956	6	3
1957	5	3
1958	7	8
1959	8	3
1960	7	4
1961	8	2
1962	6	5
1963	7	8
1964	7	11
1965	3	8
1966	9	9
1967	5	15
1968	7	21
TOTALS	300	112

What has been the trend over the past thirteen years? In 1954-55, Indians were attending grades 7-12. Grades 5 and 6 were added in 1957 and in 1964 grades 1-4 were brought to the Fort Thomas Schools. The students mentioned above were attending the Bylas Government Day School.

In 1964, a new elementary school with five classrooms, showers, cafetorium and administrative space was constructed. We are presently adding new science and music rooms, library, and two general classrooms to the existing high school building.

In 1962 we became a member of the Western States Small Schools Project under the leadership of John Zuchowski of the State Department of Instruction. This program made it possible for us to receive professional help, financial assistance and the aid of resource people to help us with our high school and elementary planning. It has also provided for many teacher visitations to other schools.

Dr. Silvaroli of Arizona State University, Director of Reading, has helped tremendously. The State Department and the University of Arizona have also helped us in our program.

Time will not permit me to go into detail on the many programs we have tried, so I will just summarize them.

1. Non-graded elementary school 1-7.

2. Phono-visual phonics program has been very successful.

3. Kellogg Foundation Training has made it possible to get reading specialists as a part of our faculty group, teaching English as a second language.

4. P.L. 89-10, Title I funds have made it possible to have the following:

    a. adequate equipment
    b. increased supplies
    c. library books, filmstrips, records and tapes to outfit the resource center
    d. art and resource teacher
    e. four teacher aides
    f. milk and vitamin program
    g. special psychological testing
    h. special education class (Primary Grades)
    i. workshops and in-service training

For several reasons it is difficult for me to separate services rendered by the Ford Foundation and P.L. 89-10 Title I monies.

Each of these has contributed to the following:

1. Websters Programmed Reading Program
2. Follett Developmental Program in Visual Perception
3. Follett Social Studies Units
4. BRL Programmed Reading
5. Use of Cuisenaire Rods
6. Photography Room and Equipment (making own slides)
   Developing our own reading program
7. Equipping new social studies and science room
8. Language Master Program which is proving to be a very successful one for us.

We have six students attending the Upward Bound Program at Arizona State University, which I can say, without reservation, has helped these students a great deal. They have better study habits and it seemed to stimulate them with a desire to strive for more education and greater accomplishments.

I should not fail to mention that we have used Title II monies for library books. With N.D.E.A. funds, the aid of the San Carlos Indian Agency, and the local CAP office, we have an 11 month Head Start program.

We of the Fort Thomas Schools realize that much remains to be done in the field of education and especially in education for Indian students. We recognize that changes must now be instituted at the high school level because the existing elementary programs demand we get in step with what is happening there. It is our intent to have a continuous, sequential curriculum program and one which strives to meet the needs of the individual students.

Again, many thanks for this opportunity to be with you.

James D. Wallace, Superintendent, Phoenix Indian High School, Bureau of Indian Affairs.

My experience in Bureau schools has been extensive: one-room schools, consolidated day schools, small boarding schools on the reservation, and large off-reservation boarding schools. I began about thirty years ago in a one-room community day school on the Pine Ridge Reservation in South Dakota in the early days of progressive education. The day school program then was similar to the Rough Rock program today, involving the whole community: children, parents, and other village members. Our funds were meager and our facilities primitive. The plumbing was the outdoor variety since water came from a hand pump in the back yard; we used coal stoves and kerosene lamps. The hours were long and the work required "know how" of all facets of rural life. Fresh from a Massachusetts college, the situation was completely foreign to me. One of my tasks was to introduce a goat project to the cattle-minded Sioux.

During my tenure I witnessed the rise and fall of the cottage dormitory system. My personal experiences lead me to believe that they were of great benefit to the Indian children, but were difficult to staff with dedicated employees. Today it would be almost impossible to operate a cottage dormitory because of the 40-hour work week and labor union agreements.

United States Representative Ben Riefel of South Dakota, a product of B.I.A. schools, has often spoken of and given credit to his teachers in the B.I.A. Like compliments are multiplied by as many teachers as there are in the Service. I can speak for myself as I know of the successes of many former students who are now holding responsible positions as teachers, administrators, and counselors in Bureau schools. I know of many who are nurses, law enforcement officers, and in business.

Considering the relatively short time that Indians have had formal education, I am willing to offer my fellow workers some long overdue praise for a job well done. I personally feel that we have not had sufficient publicity of our strong points and find ourselves defending our position rather than enumerating our accomplishments.

An educator in the Bureau school is hampered mostly by changes of political

administration. The changes, of course, bring new ideas as well as fluctuating appropriations. Often the educational personnel is expected to change its program with each new administration. This is sometimes good, sometimes bad, and often results in a disruptive program.

According to recent figures, there are presently over 150,000 Indian children attending school. Of this number, one third are attending Federally operated schools. This leaves the remaining 100,000 in public, private, or mission schools.

This conference concerns all Indian youth, regardless of where they attend school. In the few moments allotted, I will inform you of the educational program of the Bureau of Indian Affairs, specifically the program I'm most familiar with at Phoenix Indian High School.

Our educational program is modern, innovative, and, in our opinion, meets the needs of Indian students in this changing society. We recognize the fact that there are social and economic revolutions in progress on the reservations which send more and more students to school. With this in mind, we continually evaluate our programs to meet our students' needs.

In all our classrooms, teachers are constantly searching for more effective teaching methods. It is a rare class indeed that uses only the traditional lecture system. Our main goal is involving the student and having him assume some responsibility for his education. In an effort to develop more self-direction, we encourage individual freedom of expression and activity. I'd like to give you an example of the changes occurring in our school. Five years ago a tribal council education committee visited the school and observed several classes in action. At the exit interview the most frequent query was, "Why don't the boys and girls answer the teachers' questions? They seem to sit and listen without saying anything." That same tribe sent a committee last year and after a similar tour made the reverse comment at the exit interview, "Why don't the boys and girls stop talking and stop asking questions? They need to listen to what the teachers have to say."

We have students from fifteen different tribes, each with an individual language, enrolled at our school. These students speak English as a second language, but English is the common denominator as concerns communication on our campus.

We have a special reading laboratory where anyone with reading deficiencies can receive specific instructions, using the very latest in modern techniques. We also have in-service training for our teachers, who can then use their newly acquired skills to help the students with their education. We feel that the students who come to Phoenix Indian High School, while living in a large city, need social contact with other boys and girls in the city. To meet this objective we have an exchange program with nearby Central High School. This semester there are fourteen enrollees who attend one or more classes each day at Central. We feel that the contact with non-Indian young people is of real value to our students. We also have several students from Central attending classes at our school.

To supplement our educational program, there are many field trips. We continually receive free admission tickets for the student body to the fine art theatres and sports events in the valley. There are very few schools with Indian students that include all the experiences, fine teaching, new methods, and the opportunity to grow and develop which Phoenix Indian School offers.

Several of our older youth participate in the Junior Achievement Program that provides learning experiences in conducting commercial enterprises. This program is sponsored by successful city business people.

Students are offered opportunities for spiritual development through arrangements with local valley churches.

Students have the chance to hear many distinguished visitors. State and national senators and representatives visit the campus, and the students are asked to assemble to hear these speakers. Very few schools have as many visitors as the Phoenix Indian High School, and we miss no opportunity to share these people with our students.

We have an exchange program with our Brotherhood Club. Almost weekly, a group of students from one of the valley schools visits us for social and recreational activities or the Indian members visit a nearby school. We also have a student government exchange program which permits our student members to exchange visits with other high schools in the valley. In this program, two or three students spend the day on another high school campus; they attend classes, have lunch and take part in all the activities of the school they are visiting. All of this, of course, is in addition to our regular interscholastic sports program.

Our total school program is designed to include every student in as many activities as possible. This is important because an academic program is only part of a good educational program. The objectives of the Phoenix Indian School may be defined as encouraging student involvement in school planning and operation. We feel that if a student is willing to assume the responsibility of acquiring education, then he is entitled to participate in the operation and direction of the total school program. We feel that this is being done at Phoenix Indian High School.

Recently, with student help, we revised the student banking program, which is almost entirely under the control of the student government and student body. If boys and girls are to grow in knowledge and experience, they must share the responsibility of developing themselves. An administrator of one of the valley banks assisted the student committee in drawing up a Plan of Operation for the bank. Our school banking business is patterned after commercial banks.

Our students receive the best medical care available from the U.S. Public Health Service. This includes dental care, surgery, eyeglasses, and preventative shots. Health habits are a matter of education and, in the case of our students, become a definite part of their lives.

The school coordinates a program in Mental Health with the U.S. Public Health Service. With a notable increase in the admission of mentally and emotionally disturbed youth, we plan on programming requests for a mental health team which would include a psychiatrist as well as a psychiatric and medical social worker. With this team, we hope to establish a closer connection between the reservation homes and the boarding school program and better serve the needs of our youth.

We have a continuous in-service training program for our teachers and the supervisory staff through which we hope they will develop a sensitivity to the basic attitudes of life of culturally deprived families. We often hear recommendations that the faculty be mindful of the problems of frustration and goallessness.

More and more, off-reservation boarding schools are finding a need for school employees to exchange visits with reservation people: parents, tribal leaders, and agency officials. We bring them into our school planning programs and visit their homes during vacation to acquaint guardians with the staff members who are providing the learning and living experiences away from home.

The students can leave campus almost at will. This does not mean that we have no rules and that the students are not expected to keep any particular hours, but rather that we want the students to assume more personal responsibility for their actions and behavior. No one can become a self-reliant citizen without some experience, and we feel we are offering students this experience and opportunity. Too many youths are not exposed to the values of the dominant society, so we encourage our young men and women to participate in the mainstream of social activities that leads to adult maturity. We must give youth a chance to prove themselves.

On weekends, most students have an opportunity to earn money, working in valley homes. Last year, the average weekly monies earned by the student body was $1,866. Each summer our older girls are in demand for summer help. Much value is attached to this as the girls associate with middle class families and are often accepted as temporary family members, attending church, going on field trips, and even accompanying their employers' families on summer vacations.

We have an arts and crafts program through which we encourage students to develop an identification with their tribes and with Indian people in general. Through this, the student becomes an inquisitive person who challenges life and information, not in the revolutionary manner of physical violence, but in mental revolution and mental violence.

We are constantly evaluating school programs, the in-put in relation to the out-put. If our program is to be successful, then we must know the type of students we receive and their past achievements. Then we can better judge his capabilities and knowledge.

There are few people really aware of what our schools are doing today. How recently have you visited a school campus, observed classroom teaching, talked to students and staff members, and really gotten firsthand information? Today's programs and students are nothing like they were even three years ago. The boys and girls think, act, and evaluate much differently than those of a few years ago. Actually I know of no progressive school, or any school that is keeping its program up-to-date, that has not made an almost complete change in its approach to learning.

We, as adults, do not have all the answers. We need to listen to what youth has to say. We do not <u>lead</u> the youth of today; we walk <u>alongside</u> them in an advisory capacity permitting them to make choices. How else can we prepare our boys and girls to meet the daily demands of this highly competitive and changing world?

In closing, I would like to extend an invitation to each of you to visit the Phoenix Indian High School. You will see over one thousand Indian boarding school students and one hundred and fifty staff members working together. Our employees are dedicated people who have a real desire to help the Indian youth enrolled.

Thank you.

Senator Paul Fannin, Special Subcommittee on Indian Education, Washington.

Reply to Discussion Group Queries

The Senate Subcommittee on Indian Education's primary duty is to investigate the problems of Indian Education and report its recommendations for action to the Congress. Some of the recommendations of the Subcommittee may be for Administrative action and others for legislation, but it is impossible at this early date to predict what form and substance these recommendations will take.

I feel our primary concern should be to see that the schools are brought to the Indians, rather than the Indians to the schools. In other words, I am in favor of more community schools, and the gradual elimination of the boarding school system. This can only be done when sufficient roads are constructed on the remote reservations so that the students can be bussed to day schools. I consider this of primary importance.

I favor the Federal Government taking the primary responsibility of the education of reservation Indians in our public schools, i.e., through the Johnson-O'Malley Act, P.L. 874 and 815. The states also have a responsibility in this area, but it is secondary to the financial responsibility of the Federal Government to see that those children who live on non-taxable reservation lands and attend public schools do not burden the states and school districts, but that the cost of their attendance is federally financed.

The experiment at Rough Rock has proven the importance of involving the local community in the educational policies of the school. I favor continuing the Rough Rock Demonstration School, expanding it and adding additional schools like it on the other remote reservations.

In my talks before the Indian Education Conference at Arizona State University, I elaborated on specific proposals I feel are needed to improve the competence of B.I.A. teachers. Not only should many of the Civil Service regulations be changed, but I feel a complete re-examination of the Civil Service System as it pertains to the B.I.A. schools should be made.

The Head Start program on Indian reservations has proven the absolute necessity for preschool training. Since the bilingual problem of Indian children is a major stumbling block to their overall educational achievement, I place a great deal of importance on teaching English with special consideration to the childrens' native language.

The Subcommittee is still in the process of conducting field hearings. As a member of that Subcommittee, I am keeping an open mind until we have completed all hearings and have had a chance to review our voluminous testimony and reports. I cannot, therefore, project what the recommendations of the Subcommittee will be, however, I wish to emphasize that we are anxious to have views and opinions of all people connected with Indian education, and in particular the views of the Indian people.

INDIAN EDUCATION CONFERENCE

EVENING BANQUET

March 22, 1968

Dr. Thomas Billings, Director, Project UPWARD BOUND, Office of Economic Opportunity, Washington, D.C.

A month or so ago one of the national public opinion agencies asked a group of Indians what they thought about America's involvement in Viet Nam. Twenty per cent of those polled thought that America should get out of Viet Nam. Eighty per cent of those polled thought that we should get out of America!

After reviewing the history of the relationship between the Indian tribes and the people and government of the United States, that attitude should not surprise us much. Though the nation has much to be proud of, the national response to a great and proud people is a durable national disgrace.

Perhaps the most unfortunate aspect of the disgrace is that most non-Indians are almost entirely unaware of it. Last summer I was asked to speak to a group in New York City about poverty in America. I startled the audience by talking about rural poverty in the Great West, particularly Indian poverty. This New York City audience, though they had heard of Indian tribes and reservations, assumed that Indians had long since vanished from the American scene. The audience was not hostile; it was simply unwitting, unaware. Perhaps this is the attitude that prompted President Johnson to send an important message to Congress last week entitled: <u>The Forgotten Americans</u>.

The point I want to make here is this: the Indian American has been historically excluded from the nation's agenda. He shares this devastating exclusion with other American ethnic and social minorities, but in the case of the Indian American, rural and silent by tradition and custom, the exclusion has been particularly deep and the fruits singularly bitter. Relegated by treaty to sparse rural lands, his historic tribal language and culture distorted or destroyed, his traditional economic resources stolen, his confidence in his own ways shaken, the Indian American approaches the twenty-first century close to desperation, stripped of almost everything except his pride, his art and mysticism, and his enormous humanity. I am confident that all of you who have worked with Indian communities and Indian youngsters know well the pride and plight of which I speak.

I did not come here to review this historic woe, but to discuss with you some possible responses to it. And I feel especially optimistic tonight. I am optimistic because of the program I direct and because, only last week, the President of the United States sent a message and a request to Congress which, if honored by Congress, may well be the most crucial turning point in the history of the Indian tribes of America. If the spirit reflected in the President's message were sustained for a decade, the nation would take a giant step toward justice, or at least a giant step toward redressing an ancient injustice. At last the Indian tribes are high on the nation's agenda!

Though the President's message to Congress is comprehensive and responsive to dozens of tribal needs, it is particularly responsive to the educational and training needs of Indian children and youth. And as teachers of Indian youngsters, I am sure that you share my delight about that. Moreover, I am confident that Indian parents and tribal leaders share our delight.

The principal educational requests in the President's message are (1) a greatly expanded Head Start program for Indian children, (2) a greatly expanded

special UPWARD BOUND program for Indian high school youngsters, and (3) adult job-training programs. I would like to brief you on our current efforts in UPWARD BOUND and what we would do with the increased appropriation requested by the President.

As most of you know, UPWARD BOUND came into existence as a national program for high school aged disadvantaged youth in the summer of 1965. Eighteen pilot programs were funded on eighteen college and university campuses, involving approximately 2,000 high school students from America's rural and urban slums. The assumption undergirding the programs was: There are many bright youngsters born into America's poor families. These youngsters, though generally poor performers (underachievers) in high schools, are bright and promising nonetheless and, if given hope and a program of enrichment and remediation, would demonstrate that promise in academic motivation and achievement. UPWARD BOUND was one of many experimental programs designed to test the effectiveness of "higher education" as a way out of poverty for American kids.

Before we began these questions occurred to us:

1. Could the youngsters be recruited? Would they be interested in the program?

2. Would American colleges and universities open their great resources to American poor kids?

3. If programs were successful in preparing poor youngsters for college, would college and university admissions officers, trustees, and faculties admit them when they knocked at the college gate?

4. Would a poor youngster find financial support for his college education after UPWARD BOUND left him at the registrar's door?

5. Could poor youngsters survive the academic firing line once removed from the protective cover of a national program of support and encouragement?

A dramatic "yes" to the first two questions came from the eighteen pilot projects. The kids could be recruited and the colleges would open their gates. Encouraged by the pilot projects, Mr. Shriver decided to fund UPWARD BOUND as a national emphasis program in the summer of 1966, increasing the number of programs from 18 to 220, and the number of students from 2,000 to 20,000. (A conservative estimate of the pool of such youngsters is 600,000 of which less than 8% normally go to college.)

Though UPWARD BOUND's first large graduating class just entered college as regular freshmen this past September, early returns from the few who entered in the fall of 1965 and 1966 are encouraging. The figures are these:

1965 (pilot programs)	80% admitted
1966	78% admitted
1967	83.1% admitted

The casualty rate has been:

1965	12% drop-out freshman year 21% drop-out sophomore year 67% retention
1966	13% drop-out freshman year currently in sophomore year
1967	just entered freshman year. Less that 2% "flunk out" rate at end of first semester; few on probation; 82% in "good standing".

These data suggest that UPWARD BOUND graduates remain in college at about the same rate as all other college students and the third question -- If the programs are successful in preparing poor kids for college, will college and university admissions officers admit them? -- has been answered. Currently there are approximately 4,000 UPWARD BOUND graduates on 577 college and university campuses. In almost every case the college or university has waived its traditional entrance requirements to "take a risk" with a youngster whose performance record prior to UPWARD BOUND would automatically deny him admission.

In gross terms, all five of our original questions have been answered affirmatively. And the assumption regarding the potential of poor kids seems to be valid: The kids are there--they are bright--and given a modest stake in the nation's mental, spiritual, and financial bounty, they will demonstrate their potential both academically and socially.

Currently thirty-five of our 250 UPWARD BOUND programs serve Indian youngsters. One of them is a special all-Indian program here at this great university, directed by my friend and colleague, George Gill. It is the only program like it in the nation and all my reports indicate that it has gone very well indeed. If the President's requests are honored by Congress, at least thirty similar programs can be funded next year and 3,000 additional Indian youngsters can become UPWARD BOUND.

Since my predecessor and I both hoped for this kind of eventual development, we decided to do some preliminary work by funding four special Indian programs in the nation. Let me describe them for you:

1. In the summer of 1966 the national UPWARD BOUND office, in conjunction with the law school at the University of New Mexico in Albuquerque and Commissioner Bennett of the Bureau of Indian Affairs, launched a pre-law training program for Indian adults. Though the program is modest in terms of number (there are 18 currently enrolled) it has been remarkably successful; successful both in terms of the achievements of the eighteen participants and in terms of the ripple effect on the Office of Economic Opportunity. As a result of the remarkable success of the Albuquerque Indian pre-law program, the Legal Services branch of O.E.O. has decided to escalate this program markedly, increasing the number of schools involved, the number of ethnic minorities involved, and the number of young adults who will be included. Within a year or two, many UPWARD BOUND graduates will transfer into pre-law programs sponsored by O.E.O. UPWARD BOUND, Legal Services, colleges and universities and the Bureau of Indian Affairs.

2. Before leaving the great State of Washington I was introduced to the powerful director of the Seattle Indian Center, Mrs. Pearl Warren of the Makah Tribe. Pearl spent many hours trying to make me a little more knowledgeable about the needs of Indian communities and Indian youngsters. One of Pearl's arguments was: Indian people should be responsible for Indian life and Indian destinies. She argued that it was especially important that Indian youngsters receive guidance and counseling from Indian adults. I promised Pearl that if she would put a guidance and counseling program together at the Seattle Indian Center I would try to find the necessary financial support for her program. She did--and finally, I did. The program began last month and since I know Pearl Warren, I have every confidence that the program will be successful. If so, I believe we will see similar programs launched in other parts of the country, developed and directed by Indians for Indians.

3. Two years ago Mr. Shriver called an Indian Advisory Council together to assist him in developing viable and useful UPWARD BOUND programs for Indian kids. Beyond advising him about regular UPWARD BOUND programs, the Council suggested that we should sponsor Indian leadership workshops, seminars, and conferences as an integral part of UPWARD BOUND. In December the leaders of the National Indian Youth Council brought the first well developed proposal for an Indian leadership program into the agency for review. We liked it. We will fund it, cooperating with the Indian Youth Council, the University of Kansas and the Bureau of Indian Affairs. This summer, thirty-five UPWARD BOUND graduates will attend the leadership program at the University of Kansas for eight weeks, after which they will return to their regular college or university and resume their regular studies. And, once again, if the program goes well, many similar programs will be launched across the country.

4. As I mentioned earlier, one of the proudest achievements of UPWARD BOUND is right here on this campus: the special all-Indian UPWARD BOUND program at Arizona State University. It was just about a year ago that I was asked to come to Tempe and look into the possibilities of a second program at Tempe. I recall spending a day with George Gill, going over program ideas and budgets and then calling the agency to say that I thought we ought to fund Mr. Gill's program. And I personally hope that all eighty of the original Indian UPWARD BOUNDers here at A.S.U. not only complete their program and go on to college, but that they remain proudly and passionately Indian. I wouldn't be surprised if, out of this program here at A.S.U., we got a few candidates for the State Legislature, a few candidates for the United States Congress, and--who knows--a candidate or two for the presidency. Now that's UPWARD BOUND!

Currently we have then:

1. 35 UPWARD BOUND programs serving approximately one thousand Indian youngsters.

2. A leadership training program sponsored by O.E.O., the National Indian Youth Council, the University of Kansas, and the Bureau of Indian Affairs.

3. A special guidance and counseling program sponsored in Seattle Indian Center.

4. A special all-Indian pre-law demonstration program sponsored by O.E.O., the University of New Mexico, and the Bureau of Indian Affairs.

5. An all-Indian UPWARD BOUND program here at Arizona State University.

If the President's requests are met by Congress, all of these programs can be greatly expanded. In that event, O.E.O. will need the counsel and cooperation of Indian parents, tribal leaders and teachers of Indian youth. Too frequently in the past, educational programs for Indian youngsters failed because Indian parents and Indian tribal leaders had little to say in the development of those programs. I am determined that UPWARD BOUND not repeat past failures. Parents and tribal leaders should be deeply involved in each UPWARD BOUND program and our programs should reflect <u>their</u> wishes and <u>their</u> hopes for <u>their</u> children.

Let me conclude my remarks by making a comment or two on the future of American Society and the Indian in that society. Two summers ago I asked one of my UPWARD BOUND students from the Lummi Reservation in Washington if she had been mistreated by her teachers. She answered: "No, not mistreated, just ignored". My dear colleagues, can you imagine a crueler mistreatment of a sensitive youngster? I am persuaded that we humans, if denied affection, will seek attention. Attention is a poor substitute for affection, but it's better than nothing--it's better than being ignored. If a child is denied both affection and attention, he just dies; perhaps only spiritually, but he dies. I have been around kids too long not to recognize the damage that comes to a child when he is systematically ignored. In large measure, the teacher's response to my young Lummi student is the society's response to her people: We have, after the wars, simply ignored them. President Johnson's message to Congress last week suggests that we ought to take a long, hard look at what we have done. I'm sure everyone in this room agrees with him. If Congress agrees with him I believe we may be at the dawn of a bright new day for Indian communities in particular and American Society in general. My dear colleagues, to that beginning, or toward that end, let's all work.

One last comment.

Here and there, now and then, I run into an attitude among Indians which puzzles me. It's the attitude which prompts a series of important questions: "Why should an Indian child go to school? Aren't schools for white children? Isn't an Indian less an Indian for having gone to school? Doesn't he betray his own tradition when he goes to school? Of what benefit is a college education to an Indian?".

These are important questions. All these questions can be reduced to this: Is an educated Indian less an Indian than an uneducated Indian? Does knowing how to read make one less an Indian? Does knowing advanced calculus take one's tribal identity away? Is it shameful for an Indian to be technically sound and professionally competent, able to participate in the broader community around him? Is knowledge the property of the white man exclusively or is knowledge the rightful property of all men, everywhere? Isn't there some correlation between knowledge and freedom--ignorance and slavery? Isn't it possible for an Indian youngster to do exceedingly well in school while remaining completely and passionately Indian? Was John F. Kennedy any less Irish for having gone to Harvard?

In the past, Indians were remarkably resourceful in harnessing the forces of nature to serve their ends and purposes. Education, finally, results in nothing more than this. Education and technology allow us to discern cause and effect relationships and harness natural forces to serve human ends. One might expect the American Indians to be in the vanguard of the development of knowledge, pathfinders and trailblazers in a new realm. I hope, through our efforts and theirs, that they can be returned to their historic role. That is what UPWARD BOUND is trying to do.

INDIAN EDUCATION CONFERENCE

MORNING SESSION

March 23, 1968

34/35

George A. Gill, Coordinator, Indian Education Center; and Director, Arizona Indian High School Demonstration Project, Arizona State University, Tempe.

"An All-Indian Demonstration Project"

Our all-Indian demonstration project was funded by the Office of Economic Opportunity, Washington, D.C., effective March 15, 1967. This pilot project, paralleling the O.E.O. UPWARD BOUND Project, was formulated by the Indian Education Center and the College of Education, Arizona State University, Tempe.

The project identified eighty (80) young Indian students with cultural and financial deprivation, who had completed their sophomore year in high school, possessed normal learning ability, and who could benefit from a highly structured motivation program in order to complete high school and then pursue education beyond high school. The students selected represented the following Arizona tribes: Chemehuevi, Gila River Pima-Maricopa, Hopi, Hualapai, Mohave, Navajo, Papago, San Carlos Apache, and White Mountain Apache.

The eight-week summer residential program was held on the Arizona State University campus from June 17, 1967 to August 11, 1967. The core curriculum included language arts, typing, mathematics, Indian cultural identification, philosophy, health, vocational careers, and guidance. These classes were held from 8:00 A.M. to 3:20 P.M. daily. Extracurricular activities included picnics and numerous field trips on and off campus. The summer session was an ungraded program with emphasis on individual achievement and continuous evaluation of progress.

The eighty students (42 girls and 38 boys) were divided into five sections, proportionately representing the Bureau of Indian Affairs, mission and public schools, an equal balance of boy and girl students, and a corresponding representation of the various tribes involved. This organizational pattern helped enhance the learning process, and also established closer student-student and student-staff relationships.

Imaginative scheduling made it possible for students to attend all their regular classes throughout the week without attending any given class at the same hour each day. This flexible scheduling prevented both students and teachers from falling into a dreary routine. A strong feature of the program was the assignment of two Project tutors to each section of sixteen students. These tutors maintained all study halls and library periods, acted as dormitory and recreational assistants, overseers of all field trips and cultural enrichment events, beside providing assistance to the students in academic tutoring and group-individual counseling.

The students used dormitory and cafeteria services on campus, and utilized all facilities and privileges of A.S.U. as would any University college student. In view of the travel and distance factor, students were only permitted to return home during the eight-week summer program in case of an emergency or extenuating family circumstances. Tribal representatives, parents, and interested agencies were invited to visit the classes at any time. Governmental and tribal agencies, educators from throughout the United States, as well as Kenya and the Philippine Islands, all interested in the innovations of Indian Education being applied, made visitations and surveys of the program.

The two prime objectives of the summer program were attained, namely: 1) Indian high school students can be recruited for such a program, and 2) Indian high school students can do well in such a program.

To the maximum extent, consistent with other necessary qualifications, Project staff members were persons with a strong professional background who had worked previously with Indians and particularly with Indian students. Fifty per cent of the staff were of American Indian ancestry.

Beginning September 1, 1967, an extensive ten-month academic follow-up program was initiated. Project staff make personal visitations to the students, their schools, and tribal councils. This involves some 3,500 miles of travel each month to the various Indian reservations and fourteen participating schools. Counseling, testing, and evaluation sessions are held with each student.

A comprehensive Project newsletter entitled The Four Winds is published each month pin-pointing activities of the various students and schools, student awards, recommended book readings, birthdays, highlights of current world events and Indian affairs, and other related educational items.

At the end of the month, each student remits to the Project office a "Monthly Student Report" indicating number of school absences, reason for such, student academic, social, and economic problems that need attention by the Project staff, commendations and academic awards received, news items to be included in the Project newsletter, etc.

In accordance with the original O.E.O. proposal, the Project students were returned to Tempe, November 24-26, 1967, for two and one-half days of testing, evaluating, and social events. Mental aptitude and attitude tests were administered to each student for a comparative analysis. Social events, in addition to general student assemblies, included basketball, volleyball, entertainment movies, shopping tours, horseback riding, a Pow Wow, and attending a collegiate football game at the Sun Devil Stadium. The students were returned home November 26, via private and Arizona State University vehicles, commercial bus, and by plane.

The proposal for a second year project has been approved and refunded by the Office of Economic Opportunity for 1968-69 as an UPWARD BOUND and not a Demonstration Project. The new project will commence June 17, 1968, with eighty high school seniors, most of whom attended last year's session, participating in the eight-week advanced summer residential program at Arizona State University. New courses to be added to the curriculum will tentatively include music, a charm school, speech, drama, driver education, and arts and crafts. The academic follow-up will be initiated in September 1968 and continue through the students' senior year in high school.

The Bureau of Indian Affairs, reservation Community Action Project staff, tribal councils, and the many schools must be commended for their cooperation in providing travel facilities, academic grades and testing data, and counseling services for the Project students.

The entire year's program is geared to give the Indian student an earnest opportunity to learn and overcome the social, emotional, and educational obstacles that confront them. Emphasis is on motivation first and learning second.

Dillon Platero, Deputy Director, Rough Rock Demonstration School, Chinle.

The Rough Rock Demonstration School is an experimental school (Head Start through grade seven) housed in a new B.I.A. boarding school in Rough Rock, funded jointly by the Office of Economic Opportunity and the Bureau of Indian Affairs, and operated by D.I.N.E., Inc., a Navajo-run, non-profit organization. The three man D.I.N.E. board consists of: Allen D. Yazzie, Chairman of the Navajo Education Committee; Ned Hatathli, Director of Education for the Navajo Irrigation Project; and, Guy Gorman, former councilman and present member of the Chinle Public School Board.

The basic philosophy behind the Rough Rock School is that the Navajo people have the right and ability to direct and provide leadership in the education of their community. The school board itself has demonstrated that a group of seven uneducated, but concerned, Navajos can make necessary and wise decisions in developing and implementing an education plan for their community. In a few words, the whole program centers around the concept of local control.

The Administrative Services division is responsible for those school activities which allow the Educational Services to educate. This branch covers: 1) Finances, which accounts for both B.I.A. and O.E.O. funds; 2) Plant management, including care and maintenance, community activities, safety of personnel and property; and 3) Kitchen, including community dinners and Teaching of English as a Second Language at meals.

The Educational Services part of Rough Rock aims for the following goals: the best classrooms, language learning, guidance, and nursing care possible. We welcome the presence of parents for we feel that children do best in a school that parents approve of and are involved in.

Community Services endeavors to involve the Rough Rock people in the total educational needs of the community. It coordinates school-community relations and includes: cultural identification classes, home visits and attendance at local meetings, adult education, Navajo arts and crafts program, recreation, publication of the weekly Rough Rock Community News, headquarters for fifteen VISTA volunteers, and the dormitory program with alternating sets of dorm parents at five-week intervals.

Another important part of Community Services is the Navajo Curriculum Center, whose major objective is to prepare classroom materials and books dealing with Navajo culture. The first books, written at the intermediate level and illustrated by Navajo artists, include the following: Navaho Biographies, Navaho History, Rough Rock History, Grandfather Stories, Coyote Tales, Black Mountain Boy, and Denetsosie. A second series is being prepared which will deal primarily with Navajo programs and problems and Tribal government.

To summarize then, Rough Rock Demonstration School is pioneering in Indian Education in a variety of areas:

1. The Navajo people are directly and actively involved in school operations.

2. The school maintains close contact with the home and community. Students can go home for weekend visits as often as they wish.

3. The cultural identification program makes Navajo culture a significant and integral part of the curriculum.

4. The school provides in-service training to staff members: job training, high school and college courses.

5. Adult education classes are given, intended primarily for non-English speakers.

6. Auxiliary services assist the community: laundry, shower, library, and recreation facilities.

7. The school encourages community members to learn and become skilled in traditional Navajo arts and crafts.

8. The school attempts to provide and expand employment opportunities for community members.

9. The school serves as a resource for many other agencies.

Rough Rock hopes to demonstrate, through its many programs, that education can be structured to be viewed by the Navajos as a bridge instead of a gulf in the Navajo-Anglo culture conflict.

INDIAN EDUCATION CONFERENCE

AFTERNOON SESSION

Tribal Reports

March 23, 1968

Fred Conetah, Chairman, Education Committee, Uintah and Ouray Reservation, Fort Duchesne, Utah.

The Ute people recognize the fact that dropouts are a problem; they have the hardest time finding decent employment; they are the people who will continue the chain of poverty. Therefore the Utes want to see their children well-educated.

In 1880, an agreement between the United States and the Confederated Bands of Utes established schools for Ute children. In 1950, a Uintah and Ouray Board of Education was created. In 1952, the last reservation boarding school was closed. Four hundred and seven children now attend public schools nearby; approximately one hundred older children are enrolled in off-reservation boarding schools and colleges.

Individual and group counseling with Indian and non-Indian students at Union High School has resulted in better attendance, better scholastic achievement, and more scholarship assistance. Social harmony and vocational information are provided by the Friendship Club, organized with Indian and non-Indian participants, and the Junior Business Committee of Ute Students, formed by student members of the three Ute bands for the purpose of learning about Ute resources and tribal business.

Eleven Ute students participated in the Weber State College UPWARD BOUND Project last summer; fifteen are expected to attend this summer. They benefited by contact with students of different racial groups, schools, and environments.

Each year, the tribe appropriates $12,000 for its scholarship program. Recently, the General Council voted to invest $300,000 for its scholarship program; only the interest will be used.

Each member of the Uintah and Ouray Business Committee is assigned different tasks within the tribal government. Some of these involve: scholarships, Head Start, Neighborhood Youth Corps, VISTA, Coordinating Council for the Uintah Basin for a proposed junior college, UPWARD BOUND, Citizen Encampment Program, Youth Camp, Brigham Young University Youth Clinic, Federal Boarding School Program, Union High School Board of Directors, and the use of minors' funds.

Alexander David, Director, Community Action Project, San Carlos Apache Tribe, San Carlos.

Most reservations have similar problems: alcoholism, lack of job opportunities, school dropouts, and the need for leaders. We are also faced with the fact that all our technicians are outsiders; we hope to alter this in the future.

We're now planning recreation development programs for our lakes and forests as part of the E.D.A. Project. We will include a motel, hunting facilities, and boats. Four or five areas are almost complete, but we lack the people to staff them.

Back to education, children must learn values, the necessity of law and order, when they're young in order to become good citizens.

Billy Kane, Chairman, Education Committee, White Mountain Apache Tribal Council, Whiteriver.

The present population of the Fort Apache Indian Reservation is 5,435, with 70% at welfare level. Of these, 2,345 are students, ranging from elementary through college.

The tribe has appropriated $20,000 for higher education, which is supplemented by B.I.A. grants. Of our twenty-one college students, two will graduate this summer. The number increased by five this year; by 1968 and 1969 we expect thirty-five. Realizing the many problems confronting students today, we created the position of Education Coordinator to assist them.

Our local public high school experienced a 17% dropout rate among its two hundred 1966-67 students, whereas our local mission school lost only one of its thirty-four students (or 3%). Most of these dropout students now attend Bureau schools.

The Tribal Education Committee has provided $200 for textbooks in our local public school. It has also scheduled visits to all schools attended by White Mountain Apache students, for the purposes of counseling and motivation.

Our summer youth camp program, for twelve to fifteen year olds, provides two consecutive sessions from June to August, one for one hundred and fifty boys at Paradise Creek, and one for one hundred and fifty girls at Williams Creek. One hundred youths will participate in their own community program at Cibecue, which proved to be successful last year. Two other community youth programs are pending.

The Neighborhood Youth Corps, for those aged sixteen to twenty-one, provides recreation, work-training, counseling, and development of financial responsibility. Students are urged to save part of their wages for school expenses.

Cibecue and Cedar Creek B.I.A. day schools both have five-man education advisory committees. The local people can now be involved in their schools' activities. Speaking of day schools, the John F. Kennedy Day School in Cedar Creek was recently approved, after three years of planning; it will accommodate students to the fourth grade.

In closing, I want to invite you to visit us for a pleasant vacation and retreat. Twenty-nine lake impoundments, three hundred miles of trout streams, and seven hundred campsites await you.

Preston Keevama, Governor, San Juan Pueblo, New Mexico.

The problem of the Indian adjacent to modern civilization doesn't seem a problem to him. He can be challenged by thoughts of what he, as an individual, can contribute. Indians must enter the mainstream of society and speak up for what they believe. Modern society isn't cooking very well today.

The American Indian stands for love of country, family, unity, honesty, purity, unselfishness. We need to re-establish these values. We need leadership guided by God. When a man can be honest with himself, then he can bring these things to his people.

Logan Koopee, Vice Chairman, Hopi Tribal Council, Oraibi.

We are here today to discuss the conditions of our schools. We all know that there is much room for improvement. We also know that Indian education is a big problem that warrants the support and cooperation of us all.

We are not here to say we are against the B.I.A. school system, or that it has failed in its responsibilities, because this is untrue in our case. We have good reason to be grateful for the services the Bureau has provided for our Hopi people. B.I.A. personnel have often been described as lazy and unsympathetic concerning Indian welfare, but I am sure their schools have high quality, talented, and dedicated teachers for our children.

I agree that there is something lacking in the education of Indian children, but it's hard to know where the fault lies. The blame may rest partially with the Congress of the United States which has advocated improved treatment of American Indians, but has failed to provide sufficient funds for educational programs. It is difficult to pay teachers enough to attract them to our remote and isolated areas.

The object of Indian education should be to aid Indians in becoming responsible, well-adjusted citizens who participate full in the benefits of American life without forfeiting their ancestral heritage. I think we, as Indian leaders, should advise our young people that they must attend school so that they can learn to adapt themselves to the world about them; they need not lose their cultural identity. Our purpose is to get youngsters trained for jobs that will help them rise up from poverty and become contributing and self-sufficient citizens.

One faction on my reservation is afraid of education because they think the young people will leave, forget their traditions and values; then will follow termination and loss of lands. I believe that the reason we have lost so much of our land and opportunities is that we are <u>not</u> educated and don't know how to fight for our rights and property.

In closing, I'd like to summarize our educational situation. 142 children are enrolled in Head Start, 1,259 in the five reservation schools and Keams Canyon

Boarding School, 171 in Moenkopi Public High School, 375 students in off-reservation boarding schools, 25 in mission schools, 56 at Haskell Institute, 30 in Employment Assistance schools, and more than 100 in college. Of our 1967 8th grade graduates, 80 entered high school; we have had very few high school dropouts in the last five years. B.I.A. has granted $85,000 of Direct Grant money for our 100 college students.

John C. Martin, Scholarship Coordinator, Navajo Tribe, Window Rock.

At present, there are 45,000 Navajo children in school.

The $10,000,000 scholarship fund has recently been withdrawn from the United States Treasury and reinvested in banks and stocks, with an increased annual interest of 1% (from 4 to 5%). This will provide an additional $100,000 yearly income for 100 more student scholarships.

The tribe granted approximately 500 college scholarships this year; in addition to this, 200 more are receiving B.I.A. assistance, and some are on private scholarships. There are 35 seniors, 52 juniors, 150 sophomores, and 200 freshmen, with the biggest dropout rate among the freshman class. With an increasing number of high school graduates each year, there's a consequent rise in the number of college-oriented students.

Mrs. Grace Mitchell, Yavapai-Apache Board, Prescott.

In 1914, one Yavapai-Apache girl entered Phoenix Indian School, alone and speaking no English. Next followed the confused generation who spoke mixed Indian and English. Now the Indian language is almost gone, yet students still want to retain their Indian identity.

We are grateful to the Bureau of Indian Affairs, the Office of Economic Opportunity and the State Department of Public Instruction for their services. Indians need help to regain all that they have lost.

Josiah Moore, Acting C.A.P. Director, Papago Tribe, Sells.

In 1964, the Papago Tribal Council set up an Education Committee with the following objectives:

1. To develop financial assistance for college-bound students

2. To motivate high school students to continue in school

3. To develop an educational program which would meet the needs of Papago children

During the fall of 1967, we discussed comparative education programs. Our aim was to discover the peoples' opinions, but were only able to get the replies of school personnel. When this is completed, the tribe will hire a Director of Education; no decision yet as to whether he will be professionally educated or not.

School enrollment is mushrooming because the U.S. Public Health Service has been so successful. However, we still need Adult Education, Leadership Training, Planning and Administration.

We're currently participating in an experimental program to merge a public and a Catholic mission school. There's some friction because only the Catholics were invited to a consultation. The common feeling is that the presence of the sisters in habits would hinder its operation.

Mrs. Christine Owens, Chairman, Salt River Education Committee, Scottsdale.

As of now, we have 600 children enrolled in the Mesa public schools, 160 in boarding schools, and 150 in our reservation day school. We're really fighting to keep our day school open because there's a serious truancy problem with the public school students.

Indian education is like a pendulum, swinging from one extreme to the other. All the educators fail to understand the peculiar situation of government emasculation of the tribes. Other minority groups were subject to the same deprivations.

We want to keep our reservation and cultural heritage, yet be able to go out and earn a decent living.

One last word. Be selective about your consultants and technical assistants. Self-analyze <u>your</u> reservation resources and needs first.

Guy Pinnecoose, Education Committee, Southern Ute Tribe, Ignacio, Colorado.

Education begins with parents. Without their encouragement, few students would be in college today.

There's a pressing need for remedial, summer, and kindergarten programs. Kindergarten teachers, in particular, need specialized training to be able to

judge students' mental and physical fitness and to pick out those who need special attention.

We also need junior and senior high school consultants to encourage students to continue. This way better education becomes available, more fields open up. More counseling is necessary at the college level, too.

Edison Porter, Gila River Pima-Maricopa Tribal Council, Sacaton.

The Gila River Reservation is sixty miles long and twenty-five miles wide. When the new Highway 10, running through the reservation, is completed in June, we plan to establish businesses at the interchanges. This will give us some of the added income we need.

An educational staff of three works with a coordinating committee in conjunction with Sacaton and B.I.A. schools. Blackwater School is still funded by the B.I.A., but now has a local school board. The preschool and Blackwater School have been consolidated. The new Sacaton Public School satisfies present space needs, but will soon be outgrown due to Gila River's population explosion.

Because education is so sorely needed, we want a kindergarten program established. We have five preschools, one day care center, and five pupils in special education schools, but we still need more educational opportunities. There are two girls and a boy in the Job Corps program and twenty-one students on B.I.A. grants.

Our Community Action counseling staff has helped about two thousand people, six hundred and four in the last three months alone. The people want to be involved and really appreciate C.A.P. assistance.

Espeedie Ruiz, Assistant Superintendent, Consolidated Ute Agency, Towaoc, Colorado.

Due to the death of Phillip Coyote, Chairman of the Ute Mountain Tribal Council, I will give no report other than to mention that the Montezuma-Cortez School District RE-1 is very ably administering to the needs of our Ute Mountain students. We have no dormitories per se on the reservation.

Joe Sando, Chairman, Education Committee, All Indian Pueblo Council, Albuquerque, New Mexico.

Looking into the immediate future of our own society or the future of our Indian people is a challenging and perplexing venture. Many educators have seriously attempted to project their future through careful planning, but we, as Indians, should also begin to plan effectively. As Vice-President Hubert Humphrey said to the Navajos in 1967, "Government programs imposed from the outside, without local involvement, are doomed to failure even though they may be well intentioned." Mr. Domingo Montoya, Chairman of the All Indian Pueblo Council, echoed this feeling when he spoke to the Pueblo Education Conference last January, "...the education program must be a visible growing product of the Indian people's own efforts, drawing from the existing culture for point, form, and direction. Non-participation in the formulation of an education program would only serve as a vehicle to journey into confusion and frustration."

We need and benefit from Indian involvement, as demonstrated by the success of the Community Action programs. Our Pueblo people want to participate in all planning which concerns them; we want to be responsible citizens. We want voting representation in all school districts with Pueblo children enrolled; at present we have a voice in only two of the twelve districts concerned.

Educators inform us that the average level of educational attainment of the American Indian is the fifth grade, as compared to the tenth grade for the nation as a whole. In New Mexico, the teacher-student ratio of forty to one and counselor-student ratio of five hundred to one can only contribute to the high dropout rate. The "crossover effect" also has a bearing. Indian students achieve comparably to other children the first few grades, then somewhere after the fourth grade they fall behind. Somehow, we must correct these situations.

Governor Jack M. Campbell of New Mexico once said, "There is a new crowd out there with whom we must talk." The "new crowd" is our educated Indian people, ready to speak and act for themselves.

It is common knowledge that the future belongs to those who plan for it. It will be created through the interaction of a vast constellation of forces: social, economic, ideological, and technological. Times have changed so that now we, as Indians, can sit at the conference table and plan for our future with our aides, the Bureau of Indian Affairs, United States Public Health Service, and all other organizations interested in the Indian people. Only through involvement and planning will we know where we are and where we want to be.

Elijah Smith and William Soza, Ad Hoc Committee on Indian Education in California, Modesto.

The committee is comprised of one hundred and fifty Indians from throughout California who are concerned with: 1) Indian dropout rate of three times that of non-Indians, and 2) lack of formal education due to low income and poor living conditions.

The first All-Indian Conference on Indian Education held in October 1967 uncovered ten flaws. In brief, these are:

1. Many teachers do not understand adjustment problems of Indian children to the classroom situation. There is little communication between the teacher and the parents.

2. Most textbooks contain little about Indian cultures previous to the coming of the white man.

3. Schools have few audio-visual and supplemental materials dealing with Indians.

4. Much of the material used in school damages, rather than aids, the Indian child's sense of identity and personal worth.

5. Some of the things taught in school may be contrary to what the Indian child learns at home, causing severe emotional conflicts and frustration.

6. Behavioral patterns of many Indian parents do not contribute to the home environment necessary for building positive self-images.

7. Not enough Indian parents involve themselves in schools and school problems.

8. Rural schools do not always take full advantage of programs available to them.

9. California has not always provided adequate education for its Indians.

10. Federal educational programs available to Indians in other states are not available in California.

Recommendations for improvements were divided into ten categories. These are summarized as follows:

1. Parents must assume greater responsibility for educational and emotional development of their children and not expect the school to succeed where they fail.

2. Local Indian community must better organize itself so as to provide services to youth not now available, and to help the schools improve their educational programs.

3. The school should serve <u>all</u> people in the total community.

4. California's colleges and universities should strengthen their programs in California Indian history and culture, develop special programs for teachers of California Indian pupils, establish more scholarships for Indian students, and take steps to insure that full information on college requirements and scholarships is made available to Indian high school students.

5. Teachers need to familiarize themselves with the special background of the Indian child and the history and values of the local Indian community. They must be friendly, unprejudiced, and willing to use Indian adults as resource people and classroom aides.

6. Counselors and administrators need to develop the same understanding of the Indian heritage and community as do teachers, and must also strive to develop empathetic behavior as regards the shy or alienated Indian child.

7. The Indian heritage should be an integral part of the school programs and of the Indian community to help pupils develop a sense of identity and worth.

8. There's a need for more and better textbooks and supplemental materials dealing with Indian history and culture.

9. The state should make every effort to implement the above recommendations.

10. Federal Government should make more Indian programs and funds available to California Indians.

Harrington Turner, Chairman, Yavapai-Apache Tribal Council, Camp Verde, Arizona.

Five hundred people live on the one square mile Yavapai-Apache Reservation at Camp Verde; some live off the reservation.

Our children have attended public schools for twenty years now. At first, there was friction because some were poorly dressed and unclean, but the children returned when the Bureau of Indian Affairs stepped in and helped the public school build on additional classrooms.

Students seem to have a problem of identification. Today's youth are out of control for many reasons. The schools are mainly directed toward earning money, not in developing personalities. Too many parents run off to work and leave their children alone. Schools need to spend a little more time in establishing a good sense of self-identity; parents need to help them learn and live with high ideals. We all need to join together and remedy the situation.

Dale Vigil, Chairman, Education Committee, Jicarilla Apache Tribe, Dulce, New Mexico.

We had our first college graduates a few years ago at Fort Lewis. We now have twelve students in college, of whom four will graduate this spring.